







## A Forgotten Chapter in the History of Labor.



How the monks of earlier days became possessed of, to us moderns, vast estates is graphically described by Henry John Feasey in his work on Monasticism.\*)

It happened in various ways.

On the founding of a monastery the monks invariably, in accordance with ancient precedent, settled in a desert or waste place—places chosen because they were waste and solitary, often unhealthy, and such as could be reclaimed only by a vast amount of incessant labor by those willing to work hard and live hard, great tracts of land often given, not being worth the keeping—forests, swamps, barren heaths. Lands which for a long period made no return; leaving their cultivators half starved and dependent on the charity of admiring benefactors.

Thus was the great mother house of Citeaux founded with its, in after years, 3,000 affiliated monasteries. The first monks of Rievaulx (Yorkshire) settled there in 1131, "then," says William of Newburgh, "a place *vastae solitudinis et horroris*." Ramsey and Croyland were swamps accessible only by boats; "every wain that came thither was shod with silver." The after glory of Westminster was at first the "terrible place called Thorney," often flooded by tides, and Furness (Lancashire) rose in Beckansgill, the Valley of Deadly Nightshade.

The Cistercians, the stern Puritans of mediaeval days, invariably reared their lonely homes in undrained valleys, unreclaimed wastes, amid the bush of dense forests, full of unhealthy influences and ague-stricken fens, in order, as St. Bernard says, they might have the thought of death ever before their eyes, and the hope of a better country to cheer their ascetic life.

That these places of disease and desolation afterwards became very Arcadias of fruitful delights, was entirely due to the years of indefatigable labor spent upon them by the monks. "Give these monks," says Gerald du Barri, "a naked moor, or a wild wood, then let a few years pass away, and you will find not only beauti-

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\*) Monasticism : What Is It? A Forgotten Chapter in the History of Labour : By Henry John Feasey, Author of Westminster Abbey, Ancient English Holy Week Ceremonial, etc. London, Sands & Co. St. Louis, B. Herder. Price \$1.

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ful churches, but dwellings of men built around them." The monks of Croyland were the recognized guardians of the fens, making it the special service of their lives to build and guard the dykes raised against the waters. So, too, the abbots of Furness erected dykes to prevent the irruption of the sea at high tides and in gales of wind, precautions neglected after the dissolution of the monastery, causing the sea several times to flow over the Walney Island, doing immense damage.

Again, it was no unusual thing for kings and other large landowners—and, in theory, the whole land of a country was the property of the king, who could dispose of it as it pleased him—to come forward and offer to monastic corporations, established or to be established, large tracts of wild and uncultivated land, on condition of its cultivation, or in exchange for other small portions, which by their untiring industry had been rendered profitable and fertile.

Yet again, the endowment of each monastery was frequently made up of property brought into the community by founders, who, like the English Roger de Montgomery, founder of Shrewsbury; Walter Espec, the great Baron of Helmsley and the Battle of the Standard, at Rievaulx; and Turketel, the great Chancellor at Croyland; and kings like Sigbert, brother of Redwarld, King of the East Angles (630 A. D.)—themselves became monks, and others who entered it. In the early monastic days, if the novice was an adult, he was obliged to distribute all his belongings to the poor. The Franciscans, in their first fervor, were very strict upon this, and one who had divided his substance among his relations and friends, instead of the actual poor, received a stern rebuke from St. Francis and the refusal of entrance. In after days the permission was acceded for a grant of them to the monastery.

"If he (the new brother) hath any property," says the rule of St. Benedict,\* "he shall either first bestow it upon the poor, or, by a formal gift, hand it over to the monastery, without any reserve for himself, because, for the future, he must know that he hath not so much as power over his own body...."

Large gifts of land were also frequently given for special spiritual services rendered, for the support of various charitable works—as the cell established at Holme, on Spalding Moor, by certain members of the great families of Vasavour and Constable, and two monks maintained in it to guide travelers on the way—for the maintenance of the sick and poor in alms-houses and hospitals, in which various departments the monks of England held and utilized, as trustees for the sick and poor, and other works of

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\*) Chapters lviii. and lix. of an old English edition of 1638.



charity, two-thirds of the whole realm of England. How well and faithfully they fulfilled that trust is abundantly proved by the fact that, upon the dissolution of the monasteries, in the sixteenth century, when these same lands passed into the hands of a rapacious king and his dissolute courtiers, the country swarmed with beggars, i. e., indigent poor and monks, both deprived of their means of subsistence, by the alienation of the abbey lands, notwithstanding that the bill for the suppression contained a clause, providing that the old hospitality should be kept up as of yore by their new owners, a clause not abrogated until a succeeding reign.

The charters of institution and the patrimonial titles of the chief abbeys, are both the proof and the reward for the services rendered to civilization by the monastic establishments. One abbey was bequeathed a donation on condition that certain waste lands were put into cultivation; another received lands on the precise understanding that it opened asylums and places of hospitality for the poor and sick, for pilgrims and strangers. It was a common practice with Charlemagne and his successors to make grants of land to individuals on the express ground that they should clear and cultivate them.

Not alone was lasting benefits conferred by the clearance and cultivation of the lands by the monks, benefits which were small when compared to those bestowed on mankind in general; among others, the advantages derived from their society, after they had become large proprietors and landlords with more benevolence, and farmers with more intelligence, skill, and capital, than all their compeers.

In the first instance, they themselves created the villages and towns which, in after years, they governed. To take but a few handy examples, Boston, St. Botolph's town, the capital of the Fens, was originally a desert piece of ground given to St. Botolph by Ethelmund, King of the South Angles, for the purpose of building a monastery there. In a similar way, other monastic towns, like St. Edmundsbury, sprang into existence. Bodmin was a growth from a solitary hut which St. Guron, a Cornish eremite, occupied in the valley there, near a copious spring, at the commencement of the sixth century.

The monks, in fact, with their dependents dwelling within the precincts of the house, formed in themselves quite a large village. Gradually around the abbey was gathered a population whose labor was necessary to the inmates and profitable to the material interests of the house.

Not only did these monastic communities give to agriculture their labor, but likewise set a valuable example, which of the two

was probably of greater value to mankind. Previous to the coming of the monk, manual labor of every sort was regarded as altogether incompatible with the dignity of freemen, and, tainted as it was with the memory of slavery, deemed only fit for those under the bondage of serfdom. But an abbot, mayhap a great man in the world, "with the seedbags on his head," (like the great Thomas à Becket, who toiled in the fields like an ordinary monk), and his monks, not a few of the princes of the earth, "carrying manure on their shoulders," and "going out to their daily labor in the fields," presented a new spectacle to the astonished world, and one which could not be gainsaid—the spectacle of voluntary labor, willingly and cheerfully endured. By their example they removed the stigma of slavery from toil. The slave and the serf were mere mechanical machines, toiling from morning to evening, in obedience to their master's will, without wage or reward, in the performance of work in which they had no interest; but the Church created the necessity for voluntary labor, for which she offered to those who engaged in it a fair remuneration. By these means she not only imparted a dignity to labor, but made it the means by which the country was greatly improved, her own wealth vastly increased, and the people educated in industrious habits. Not only so, but by the creation of centres of labor, the monasteries attracted the population, which, relinquishing their nomadic life, settled around them, receiving in return for their work ample means of sustenance for themselves and their families.

The possession of large estates made the religious communities also large employers of labor, and their character as masters and landlords is being continually proved to have been both good and generous, extending to their tenants and laborers rights and privileges which were not enjoyed by those in a similar position under the secular lords. And one thing must be said to their everlasting credit, that they were the emancipators of the serfs, who were in that day no better than slaves, bought and sold as chattels with the soil.

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In a footnote to the statement, that the monks themselves created the villages and towns which, in after years, they governed, Mr. Feasey observes: "Just as some Spanish Benedictine monks have done to-day at the settlement of New Norcia, near Perth, Western Australia."

Which shows that the spirit which animated the mediaeval monks is not entirely dead in their twentieth-century successors. May we not reasonably suppose that the Philippine monks also acquired a considerable portion of their holdings, if not all of them, in the legitimate and praiseworthy ways outlined above?



## Sanitaria for Consumptives.

**T**UBERCULOSIS is one of the worst scourges of humanity. According to statistics, nearly one-seventh of all deaths are due to it. Hence state and local governments, associations, and private individuals are incessantly at work fighting this terrible disease. Of late all countries vie with one another to establish sanatoria—asylums where, by an abundance of pure air, wholesome food, and complete rest it is hoped to check the ravages of the disease. To the exuberant enthusiasm with which the establishment of such sanatoria is greeted by some, others oppose the darkest pessimism. Thus a consumptive writes to the Cologne *Volkszeitung* (No. 50), concerning the proposed Cologne sanitarium that is to cost a million marks :

“The question may be asked whether with that million employed in another direction, more good might not be done. According to the prospectus, the institution is to have room for 130 patients. The building will cost a million, the maintenance will have to be figured separately, because of these 130 patients most will be poor. The upper 10,000 are sufficiently provided for. As there are at least 10,000 consumptives in Cologne, only 130 would profit of the million.

It may be asked furthermore : Is a stay at such an institution the best that can be provided for consumptives ? What success have the existing model institutions had so far ? Let no one be deceived : no consumptive has been dismissed cured. I am a consumptive myself, have been in them, but I saw no one go home cured, just as little as I myself was cured—improved, yes, but such a result every small village can show, to which a consumptive retires to lead a quiet life. If the sanatoria aimed only at the isolation of the sufferers, there would be cheaper means. Nor will I describe the life at such places ; it is sad enough for one who has to live through it. What is wanting at these establishments is work and diversion. The conversation turns about the expectation and the lungs. With one patient the cavern in his left lung grows troublesome, with the other, that in the right lung has not shrunk enough. And what a torture it is to hear one's fellow-patients coughing day and night in all possible tones ? No, if a sanitarium is to be a quarantine in which the patients are given a chance to die without infecting others, then the benefit to the community is indeed slight. What will that million profit the 130 patients ? Perhaps at the end of a year 20 are dismissed as ‘improved.’ But after a short while they will cough up as many bacilli as before. That is certain. A diseased lung is never cured. Is it, then, the proper way to check consumption ? No.

We have to go to the root of the evil. It must be fought before it has taken hold. That can be done only by placing weak and scrofulous children of consumptive parents in more favorable surroundings, either in large country establishments or private families with healthy surroundings. The living conditions of consumptive families must be improved. Had they built workmen's houses with large airy rooms, had they spent the million upon gardens, as in Kiel, where the poor may go and work and raise their own vegetables, with the same amount of money they would have been able to rid 130 families of the conditions under which consumption is propagated. Consumptive parents ought to be instructed how to remove the danger of infection from their children. In a village on the Rhine I had better success than in Davos, for the simple reason that I could busy myself in the garden and enjoy the company of healthy persons. I always found light work best for consumptives; of course, they must avoid excess. Where it is impossible, at least the life conditions of the children ought to be improved. Tuberculosis ought to be checked in the young, not in the old."

The same and other reasons against sanatoria for consumptives were adduced by Dr. Surbled in the *Revue des Questions Scientifiques* for October, 1901. He would allow at the utmost 20 patients to a sanitarium, but prefers the home treatment. In a long article on the same subject Dr. Moeller tried to refute the arguments of Dr. Surbled. However, he agrees with him on the subject of home treatment, provided all the conditions necessary can be realized. But as long as that can not be done, the safest place for consumptives, he thinks, is the sanitarium. "Yes, consumption is curable," he says, "we can almost always avoid it and very often cure it. The results obtained would be still more satisfactory, if we—doctors and the lay public—would take recourse to proper means in time to assure a cure. But no half-measures! While I do not hold that the sanitarium alone can cure tuberculosis, I assert that in most cases it alone offers the best chances of success."

Were it true, as was said above, that no cure, but only an improvement, can be effected at the sanitarium, a year or two added to human life, frequently even to active life, are benefits that speak in favor of such institutions. On the other hand, no one needs to grieve if his means do not allow him this luxury. By following closely the advice of his physician, busying himself with light work, particularly in the open air, leading a well-regulated life, he may be benefited as much as by a stay at such a health-resort.



# CONTEMPORARY CHRONICLE.

## LITERATURE.

*Monasticism: What Is It?* A Forgotten Chapter in the History of Labour. By Henry John Feasey, Author of Westminster Abbey, Ancient English Holy Week Ceremonial, etc. London, Sands & Co. St. Louis, B. Herder. (Price \$1 net.)

This welcome book is designed to acquaint the average Englishman with a subject of which he is grossly ignorant. It will serve the same useful purpose for English speaking Americans. The author deals exclusively with Christian monachism, as it developed chiefly in Britain. Within a limited area—the book comprises only 260 pages—he succeeds in giving a very fair idea of his vast and important subject. Some needless repetitions might be excised to make place for useful additions. For a possible new edition, which the work deserves, we would also suggest greater typographical accuracy and the addition of chapter and verse in all the more important citations.

Our readers will be able to form their own opinion of the author's style and manner of treatment by perusing the extracts we give on another page of the present number of *THE REVIEW* under the title, "A Forgotten Chapter in the History of Labor."

## THE RELIGIOUS WORLD.

*Western Candidates For the New York Archbishopric.*—A regular contributor of the *N. Y. Tribune*, who has repeatedly shown himself well informed in matters ecclesiastical, writes in that journal under date of May 30th:

"It may be timely at the present moment to draw attention to the campaign which has been started by certain members of the American hierarchy, in the press and at Rome, with the object of influencing the papacy to appoint some cleric who does not enjoy the advantage of being a New-Yorker as successor to the late Archbishop Corrigan, in defiance of the wishes of the bishops, the clergy, and the laity of this province. The leaders of this movement have apparently settled upon three names, namely, those of Archbishop Ireland, Archbishop Keane, and Monsignor Dennis O'Connell, the former Rector of the American College, at Rome, as worthy of the distinction, and this selection is remarkable in view of the fact that the three prelates in question have been distinguished by their unrelenting and bitter antagonism toward Archbishop Corrigan, an animosity so intense that it led the Archbishop of St. Paul, whenever he visited this city, to neglect to pay that visit to the Archbishop of New-York, which was required by the most elementary rules of ecclesiastical etiquette and of social courtesy. And it is generally understood that the candidature of these three prelates, in particular that of Archbishop Keane, of Dubuque, is strongly supported and endorsed at Rome by Cardinal Gibbons.

"It would be difficult to regard the appointment of Archbishop Ireland, of Archbishop Keane or of Monsignor Dennis O'Connell to succeed Archbishop Corrigan as anything else than an affront to the latter's memory, and as a token of pontifical disapproval of



his long and eminently successful administration of this great and influential archdiocese, one of the most important of the entire Roman Catholic universe. This being the case, one can not but regret that the candidature of these prelates should receive even the most indirect endorsement and support from the Archbishop of Baltimore."

We can not say how much truth there is in these charges; but our Roman advices lead us to think that any effort to have either of the three above-mentioned prelates transferred to New York, is foredoomed to failure. The next metropolitan of New York will most likely be one of the bishops of the Province, who has had some experience in the difficult task of administering an important diocese and who has shown great zeal for the Catholic schools.

We think it will be Msgr. Farley.

## INSURANCE.

*Fire Insurance for Church Property.*—It is asserted by the *Western Watchman* (No. 29) that a clause in all the fire insurance policies issued on church buildings by the associated companies of this city, and in fact throughout the U. S., provides that the amount recoverable by the insured in the event of total loss shall not be the amount stated in the policy; but such portion of it as that amount bears to four-fifths the total value of the property insured. For example: a church is insured for ten thousand dollars. It is worth one hundred thousand. It burns down. The congregation will not get ten thousand dollars; but one-eighth of that sum; or simply twelve hundred and fifty dollars. For this miserable twelve hundred and fifty dollars the congregation will have paid one hundred and fifty dollars, or twelve per cent.

This is indeed an enormous charge for very inadequate insurance; and if the statement is true, it is to be hoped that the clergy of the various dioceses will take the matter up and insist on a special classification of Catholic church property by insurance companies, or do their own insuring. Some western dioceses have a system of mutual insurance, but we have hitherto been unable to ascertain whether it has proved satisfactory.

## ARCHAEOLOGY.

*Ancient Tablets Agree With the Bible.*—Dr. Albert T. Clay, Curator of the Babylonian Department in the museum of the University of Pennsylvania, in a recent lecture on "The Old Testament in the Light of Recent Excavations," said:

"Accounts of the creation and deluge have been deciphered from early Babylonian monuments. No direct account has been found referring to the fall of mankind, although engraved rocks representing a man and woman sitting under a tree with a serpent near by, have been found, which undoubtedly refer to it."

The lecturer went on to show that the events recorded in the Bible had taken place contrary to what had been contended by critics of the Old Testament in the past few years. He presented a photograph of an engraved rock referring to the Deluge and translated it. Although the period of time which elapsed while Noah was in the ark did not seem to correspond exactly to the number of days given in the Bible, yet the historical significance of the event was corroborated. Dr. Clay presented many such



photographs, all of which had been excavated in Babylonia and are now in the museum. The translations of these were parallel accounts to passages found in the Bible.

He further said: "This work is yet in its infancy. Research has not yet come to a limit. The lowest excavations show civilization in advanced stages, and there is every reason to believe that future excavations will bring to light the most of, if not all, the history recorded in the Old Testament."

## EDUCATION.

**Public Schools That Would Satisfy Catholics.**—In the June *Catholic World*, Lorenzo J. Markoe answers the question, "Is there any System of Public Schools that Would Satisfy Catholics?" in the affirmative. He pleads for a remodeling of our flagrantly unjust public school system on the following plan:

All classes of schools—State, Church, and private—now teach certain secular branches as necessary for an ordinary education. Let the State provide that the teachers in all schools wishing to share in the apportionment of the school fund, must undergo a satisfactory examination in those secular branches, and receive their certificates for teaching those branches from the proper State officials. Then let the funds be apportioned to all schools according to the actual proficiency in those studies of each child as shown by a State examination. For each child falling below the standard of proficiency required by the State, no apportionment would be allowed; whilst for every child successfully taking the examination, *pro rata* apportionment would be allowed. Thus the funds would be used for the actual education of each child; a system much more just than that of distributing them according to the number of children attending school. This system is based on real merit and actual results, and not on mere school attendance. Schools would readily spring up suited to the view of each parent, who would send his child to the school that he approved, and thus get the benefit of the school system without any straining of his own conscience, or any imposing of his views upon his neighbor who may hold opposite views. Under the plan here proposed only the truly successful educators would get the children, and only they would be encouraged and sustained by the apportionment of the school fund. Competition would bring to the front the educators of real intrinsic merit; and those of inferior abilities would soon drop out of sight.

This would not be an ideal system, but it would be far more acceptable than the one at present in vogue, which compels some nine millions of our population to devote annually twenty-five millions of their hard-earned money to the support of a system which they maintain for the avowed purpose of keeping their children out of the public schools, for which they are heavily taxed. It is practical, being in successful operation in other countries, and there is no reason why it can not be tried here, except the bigotry and idolatry of a large proportion of secularistic Yankees who worship our present unjust system as a little god.

**A New Field of Child Study.**—We see from the *Chicago Chronicle* of June 2nd that a new field of child study has been opened up by Miss Gertrude Palmer, a student in the junior class at the Uni-

versity of Michigan, who is in Chicago gathering statistics and information wherewith to compile a symposium on the "Money Sense of Children." Miss Palmer was granted permission by the Chicago Board of Education to put the following list of questions to the pupils at some of the schools, with a view to adding to her material:

If you had 15 cents a week to spend as you chose, what would you do with it?

What would you do with \$1,000?

Are you saving any money? If so, for what?

About how much money do you spend a week, and for what do you spend it?

How do you get the money you have to spend?

How often do you go to the theatre? How much do you pay for a ticket?

These questions Miss Palmer is putting to about 1,500 pupils in two or three schools that she has selected.

**A University Problem.**—The *Providence Visitor* [No. 35] is amazed to learn that "there are over two hundred Catholic students at Columbia University, in New York City, and that they are influential enough and active enough to constitute a distinct and well organized group in the great body of the students." They have called themselves the Newman Club, and are thinking seriously of founding a scholarship, open to competitors of all religious denominations. It is said that Harvard, Yale, Pennsylvania, Chicago, and Leland-Stanford, in California, possess similar forlorn hopes of militant orthodoxy; and those who are sincerely anxious to have our own Washington foundation built broadly beyond the reach of disaster, are asking ourselves what it all means."

In its search for a remedy, our contemporary timidly throws out the suggestion that the hierarchy forbid Catholic students to attend Protestant universities:

"There is a naive conviction widely current among those rare individuals who are fain to look upon themselves as making up a cultivated class among us here in America, which holds that a bishop's main business is to rule over his clergy, but that his dealings with the laity, educated or otherwise, begin and end in administering the Sacrament of Confirmation. These good people would be very much astonished if they were told that the hierarchy would be acting well within the compass of their Apostolic powers were they to issue a prohibition, say, to attend any of the non-Catholic higher institutions of learning. Of course, they are not likely to do so; but, in view of the increasing numbers of Catholic students at the places we have named, it would be well to remind ourselves that the right certainly exists."

We fear the students now attending Columbia and other Protestant institutions are not of the kind that would be apt to pay much attention to any episcopal pronouncement. We shall have to raise up a better class of young men before we can hope for a decrease of Catholic attendance at Protestant highschools. What can be expected of a generation that has grown up in public schools and been taught to look upon the Faribault plan as the ideal solution of the school question?



## MISCELLANY.

**Taft's Negotiations at Rome.**—Our readers are aware from the remarkably detailed reports of the daily press, of the reception of Governor Taft by the Holy Father and the exceptional negotiations which are now being conducted between this government, through him, and the Vatican, on the "problem" of the friars in the Philippines. The instructions of Secretary Root to Gov. Taft, printed in the daily papers, and Taft's recent article in the *Outlook*, give us a pretty clear idea of the object of his present mission.

"The question which is presented to the civil government of the islands is," he says, "whether there is not some means of avoiding the lawlessness and riot which the friars' return to the parishes is certain to involve." The purpose of the commission is to prevail upon the Church to keep the friars out.

An appeal is made to the Pope direct on a principle that is illustrated by the Governor as follows: "In such a matter," he declares, "were we dealing with a secular corporation, it would seem a wiser policy and a more American and direct method of doing business to deal with the chief authority in the corporation rather than with some agent having limited powers." He adds that "the administration has concluded that the advantage of the direct method and the possibility of settling the differences amicably with the Church by such a method, warrant it in running the risk of the unjust criticism that such negotiation involves the establishment of diplomatic relations with the Vatican, and a departure from the traditions of our government in this regard."

It is the fear of such "unjust criticism," no doubt, which has moved the administration to give out the full text of its instructions to Gov. Taft, in which it emphasizes that his errand is "not in any sense or degree diplomatic in its nature," but "purely a business matter of negotiating" for the purchase of property. Our government desires that the titles of the religious orders to the lands they now hold shall be extinguished, but that full and fair compensation shall be made therefor.

This demand bases on the false and unjust assumption that the religious orders in the Philippines can no longer continue to exercise on the islands their spiritual activity, which has made the natives a civilized people and given them all the religion and real culture they now possess.

"Flattering the temporal power in order to skin the friars is your Uncle Sam's easy game,"—says the *Catholic Citizen* of June 7th.

**The Danger of Patent Preparations.**—A firm of manufacturing chemists in Baltimore has several heavy damage suits on hand for using wood or methyl alcohol in several of its drinking preparations, notably "Jamaica ginger."

Dr. Herbert Harlan, one of the leading oculists of the country, called attention to the prevalence of blindness among people who used Jamaica ginger as a stimulating beverage last winter, in a long article published in the *Ophthalmic Record*. He showed that in the local option towns of Pennsylvania, the Vir-

ginias and Maryland, men who craved liquor, but found it difficult to obtain, had resorted to the use of essences like Jamaica ginger, for the effects of the alcohol which entered into their preparation. It is said that the number of cases of total blindness in the four States mentioned exceeds 1000, all of them directly traceable to the use of adulterated essences. The ease with which the preparation could be secured added to its danger. Any country store-keeper is permitted to sell "medicines."

After the publication of Dr. Harlan's paper the Baltimore Ophthalmic Society, urged by specialists throughout the country, decided to begin a crusade against makers of the stuff. The result of their investigations is shown by five suits now on the docket.

Wood alcohol frequently produces blindness when used as a drink or otherwise introduced into the system. If a large dose is taken on an empty stomach, death is almost certain to follow immediately.

What a terrible illustration of the recklessness of manufacturers in putting up, and the general public in buying and consuming, patent preparations! Our temperance apostles, or rather prohibition fiends, ought to make a note of it.

**How Archbishop Gibbons Became a Cardinal.**—"Ex-Attaché" in the *N. Y. Tribune* (May 30th) asserts that His Eminence of Baltimore "is indebted for his red hat to the modesty, the self-effacement and generosity of the late Archbishop Corrigan." He says that, as far back as in 1886, Archbishop Corrigan was offered the red hat, and that he not only declined it, but urgently recommended the elevation of the Archbishop of Baltimore to the College of Cardinals in his stead. "Ex-Attaché" then goes on to relate a rather curious incident in this connection. Shortly after the arrival in Rome of the letter in which Archbishop Corrigan declined the red hat for himself, and requested its grant to the Archbishop of Baltimore, he received a cable despatch from the Holy See containing the words, "Your request is granted." Believing it to be the response to the letter in question, he at once sent a private message to Archbishop Gibbons, informing him of the despatch which he had received from Rome, and on the following day the news that Leo XIII. had decided to elevate Msgr. Gibbons to the Senate of the Church was made public from Baltimore. A week later Archbishop Corrigan received a letter from Rome intimating that the cable despatch in question referred to some totally different request, that he had made months previously, and that it bore no relation to the creation of Archbishop Gibbons as a Cardinal. Greatly dismayed, Archbishop Corrigan cabled the circumstances of the case to Rome. The matter was placed before the Pope, who, being very fond of Archbishop Corrigan, gave orders that a message should be sent to him not to distress himself about the affair, since it would be settled without delay in accordance with his wishes.

It is but just to add that the Baltimore correspondent of the *Freeman's Journal* (No. 3597) denies the authenticity of this queer story, which, "*si non è vero è ben trovato!*"

**An Odd Sacerdotal Jubilee.**—In the *Record-Union* of Sacramento, Cal., of May 27th, we find a report of a remarkable feature of the



silver jubilee of the Rev. Father John F. Quinn, of that city. It was a reception held in the Assembly Chamber. Father Quinn entered the hall, accompanied by several public officers and Mr. Miel, pastor of St. Paul's Protestant Episcopalian Church. Mr. Miel said it was a wonderful and a glorious day when clergymen of the Catholic and Protestant faiths met on the same platform, addressed the same audience, and were able to congratulate one another on the good work done for the Master. On some lines he differed from Father Quinn; on many lines their beliefs were the same. He extended to Father Quinn his heartiest congratulations, and told him he should continue to pray for his preservation to the cause of the Church and Christianity, and he hoped that when God saw fit to recall them, they would both be found in the same place.

Father Quinn said, he prayeth best who loveth best, and that he had ever been a true patriot. If he ever put anything before his religion it was his patriotism. When he first started to school, his mother taught him, if asked if he were a "Paddy" or a Catholic, to reply: "No, I am an American," and the lesson had never been forgotten. He had never allowed anyone to question his religion or his patriotism.

At this point "Bishop" W. H. Moreland of the Protestant Episcopalian Church entered the hall, and Father Quinn said, he knew of no more beautiful picture than to see an Episcopal Bishop attending a reception given to a Catholic priest." The picture was "an allegory teaching him that there was no Protestant, no Catholic, no Jew, but that all were Americans."

After a short address by "Bishop" Moreland, he and Father Quinn engaged in a vigorous handshake, the audience sang "America," and the remarkable reception was over.

**The Language Question in the Philippines.**—"The term 'language of the Philippines' is self-contradictory," writes an American teacher from there. "There are three distinct races—the Negrito, with twenty-one tribes; the Indonesian, with sixteen tribes; and the Malayan, with forty-seven tribes, making a total of eighty-four different tribes. The numerous dialects spoken, frequently differ so widely as to be practically foreign languages. In certain sections, two or three of these may have expressions in common, due to the fact of long-time intercourse between the tribes. "Hence the Ilocanos, Tagalogs, and Macabebes, all living in adjoining territory, and others similarly situated, can make themselves understood in conversation," while on the contrary, tribes separated from each other—the Macabebe and the Moro, the Ilocano and the Cebuanian, or the Tagalo and the Paraguan, can by no means converse readily. "Can one deprecate the plan of common language under these conditions, particularly when these dialects are practically barren of literature, in the furnishing of which should be one of the greatest justifications for introducing English?" asks our teacher.

Surely not; a common language is readily conceded to be a desideratum. What we deprecate is the attempted stamping out of the native dialects and the par-force imposition of English as "the national tongue."

## NOTE-BOOK.

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The Protestant *Independent*, a journal which we have always treated with justice and courtesy, went out of its way last week (No. 2793) to denounce THE REVIEW as "an extremely violent anti-American Catholic paper of St. Louis."

That we strive to serve the Catholic cause, we do not, of course, deny. Nor would we object to being called "anti-Americanistic." But we are in no sense "anti-American," or "violent." What you call violence, my masters, is the bluntness which prompted the Fathers to call a spade a spade and to denounce a heretic as a heretic and a liar as a liar.

The *Independent* has borne false testimony against us, and we call the attention of this professedly and professionally religious paper to the warning concerning the everlasting fate of all prevaricators, contained in the eighth verse of the twenty-first chapter of Revelations.



The International Catholic Truth Society now issues a monthly bulletin, which the editors intend to make "a real nexus among cultured Catholics of the country, and particularly among the various Catholic Truth Societies in the United States, England, Canada, and Australia." The first (May) number contains the third annual report of the Society's work. Besides paying several foreign correspondents for authentic information about religious affairs (for instance in Cuba) and circulating several thousand copies of lists of Catholic books, the I. C. T. S. has nailed a large number of anti-Catholic lies and refuted scores of attacks upon the Church in the public press of the country. If it would reduce its membership fee to one or two dollars, it would doubtless be able to gain many new members. Five dollars is too much for the average Catholic, who must make so many sacrifices year in year out for parochial and diocesan purposes.



When we criticize the Knights of Columbus, the invariable answer of their organs is billingsgate. Witness this choice morsel from the *Catholic Journal*, of Memphis, [No. 52]:

"Through some surreptitious and sneaking means he (the Editor of THE REVIEW) obtained a copy of the constitution and initiation methods of the K. of C., and for the second time is dishonoring the name of the Catholic press by publishing what is and should be known only to the members of the order. No other Catholic editor would give it publicity, it remained for a fellow like Preuss to resort to this dirty and contemptible business.

"The initiation ceremonies are, however, so beautiful and soul-inspiring and so truly Catholic in word and spirit that the limited publicity he has given them only redounds to the benefit of the Knights. Preuss has not or can not injure this order, for there is nothing in or connected with it that is not truly Catholic in every sense. His disgraceful attempt to do it injury will only re-



sult in bringing him beneath even the contempt of the Catholics of the country."

A man whose judgment is so warped that he considers the ludicrous and farcical semi-Masonic initiation ceremonies of the K. of C. "beautiful," "soul-inspiring," and "truly Catholic in word and deed," can not be held to possess the "sensus catholicus" in a sufficient degree to be able to participate in a controversy of this kind; and we do not wonder that his only resource is throwing mud.

If the K. of C. are really and truly convinced of the paramount excellency and unadulterated Catholicity of their order, why do they so fiercely condemn THE REVIEW for advertising them and their incomparable ritual?



But a few months ago we spoke of "the Nestor of Catholic journalists," Count Leon Carbonaro y Sol, who had been occupied with journalistic work since 1837, and had edited his monthly review, *La Cruz*, since 1851. We are sorry to learn now of his death, which occurred in March at Madrid. He died in the harness. His last article was in defense of the Pope. Pius IX. had bestowed upon him for his eminent services the hereditary title of a papal count. He had the singular honor of being the only layman to figure among the large number of ecclesiastics represented in the great Immaculate Conception picture which was published several years after the declaration of that dogma. In politics he was to the last a staunch Carlist, for which he had to suffer not a little in his younger days. *R. I. P.*



An article on Rev. Isaac Hecker in the *Providence Visitor* winds up with the following words:

"Space will not allow me to deal with Father Hecker in connection with the well known papal letter on 'Americanism.' All I can do here is to record my conviction that the letter, which a certain clique of European clerics hoped would be his condemnation, conveyed in fact a solemn approval of the principle for which Father Hecker had stood so valiantly—namely, the inviolability of national character and institutions within the Church."

That is just as true as when a certain gentleman declared that the "Tolerari potest" in the Faribault case meant "Fully approved." Liberalism dies hard!

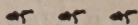


The *Congregationalist*, a Protestant organ, publishes an article entitled "School Teaching in the Philippines," by Emerson Christie, from which we find extracts in the *Freeman's Journal* [No. 3597]. Mr. Christie points out that the insistence of the Taft Commission on the exclusion of religious teaching from the schools has thoroughly aroused the native Catholics, who insist that as they pay the money which supports the schools, they have a right to demand that their children shall be taught the catechism and receive other religious instructions during school hours. The writer of the *Congregationalist* article is himself connected



with the newly established school system in the P hilippines. But that fact does not prevent him from recognizing the rank injustice perpetrated by the Taft Commission when it issued an ukase forbidding any teacher, under pain of dismissal, from teaching any religious practice whatsoever in the public schools. We are told by Mr. Christie that he is not alone in holding the opinion that a great blunder was committed in the issuing of this order.

It is no wonder that this assault upon their faith has stirred the Filipinos to deep indignation, which finds expression in a rigid boycott of schools which are organized on distinctively anti-Catholic principles.

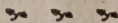


Disquieting rumors have recently circulated regarding the health of Archbishop Kain. The truth is, according to the *Western Watchman*, whose Rev. editor is in a position to know, that His Grace is no longer equal to his accumulated and onerous duties as head of this great Archdiocese. "The most eminent specialist in this country has told him that he has lived thirty years in these ten, and that while he is in years only 61, he is in overworked tissue 78 years old. The physicians His Grace has consulted assure him that he can live out his allotted years, but only on condition that henceforward he shall do a tithe only of his customary labor." It is consequently expected that an auxiliary bishop will take from his shoulders the greater part of the physical burden of administration.



A subscriber sends us this note :

Noting the remarks and news items anent the Catholic University, I am surprised that no one seems to have pointed out the fact that the two prelates who are supposed to be the most valuable and faithful friends of the University, are the only ones in the country who have gone out of their way to discredit and injure the institution. His Grace of St. Paul, by accepting a degree from Yale, discountenanced that for which the Catholic University stands—a Catholic higher education; while the erstwhile Rector, now happily guiding the destinies of the Archdiocese of Dubuque, by delivering an address by invitation at Harvard, encouraged Catholic young men to pass by the Catholic highschool founded by the Pope and go farther afield in search of learning.



Father Delany, the Irish Jesuit, believes that laymen should have scientific training in theology. "I should like," said he in his evidence before the Royal Commission on University Education in Ireland, "that educated laymen should be given an opportunity of getting a scientific knowledge of their religion. At present boys leaving school find newspapers and pamphlets and reviews dealing with subjects vitally affecting Catholicity and Christianity itself, with the existence of a soul and the existence of God, and where are these men to get the training and knowledge to enable them to meet difficulties which are suggested to them in this way?"

In this country, too, the question still remains unanswered : Where are laymen to get a scientific training in theology ?





